

MORTALITIES

MEDITATION:

OR,

A DESCRIPTION OF SINNE.

With a Definition and plaine setting
forth of Mans three chiefeft and greateft
Enemies; to wit, the WORLD, the FLESH,
and the DIVELL.

Written by WILLIAM HALL.

*Gutta cadent lapides, non vi sed sepe cadendo:
Sic homo fit Doctus, non vi sed sepe studendo.*

In English thus:

*By often falling, not by force doe raine the stones make soft,
So Man's made learned not by force, but its by studying oft.*

Nemo sine Crimine viuit.

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in Pater-noster Row, at the Signe of
the Talbot. 1624.

1070

17075





TO
THAT COURTEOUS
GENTLEMAN, AND MY
much respected Friend M. JOHN LOVE,

*Junior, Esquire; WILLIAM HALL humbly
dedicates the Buds and Blossomes of these his
first Fruits, wishing all Honour during
this Life, and after Death
Life eternall.*

I Have presum'd to Dedicate this Booke
To you; on which if you'l vouchsafe to looke,
And if you please kindly to accept it,
And from all slanderous tongues to protect it;
Then at your feet I prostrate my Burden,
If you accept it I haue my guerdon:
In loues vnlimited and lawles Band,
I vnto you so farre obliged stand,
That if I should the Age of Nestor liue,
If satisfaction to you should not giue,
For vnderferued kindnesse receiuing,
Which makes me thankful whilst Iue life & brea-
For trusty friends are scarce to be gotten, (thing:
Hard to be kept, but nere to be forgotten:

*Tres cen-
tos fertur
vixisse
amos.*

The Epistle, &c.

*Amities chiefe breach is Ingratitude;
But vnto that Ile not be seruitude;
And in requitall of the loue I owe,
My weake Inuention on you Ile bestow:
Some litterate Pamphlet better you befits;
Then the Inuention of my shallow wits.
Yet kind Sir read them, although rude they be,
Iudge with iudicious eyes and you shall see
My vtun'd verse; but yet my Muse is free,
And so vnto the end she meanes to be:
Ile not insinuate, flatter, lie n'r faine,
My wit in Paper ca'nt your worth explaine;
Still striue with vertue for to be superiour,
Deiect and throw downe vice as your Inferiour:
Goe on in Vertue as you haue begun;
That godly Race vnto the end out-run,
Then shall you be belou'd of all good Men;
Here staves my Muse, and here shall rest my Pen.*

Your Worships to command
in what he may.

WILLIAM HALL.

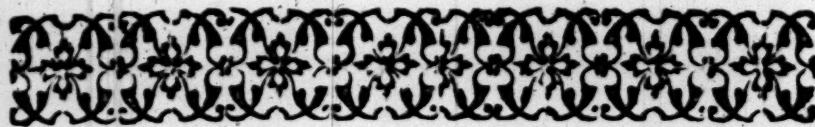


*To the Courteous and uncourteous
Readers.*

REaders, reade iudge, and then say what you will,
All's one to me whether it bee good or ill:
'fyou speake well, for that I am your Debtor,
And this be not well, I would 'twere better:
But if you speake ill of it, all is one,
To cry you mercy, Ile ne're make my mone,
For ill mens tongues they say no slanders are,
Ther. fore say what you will and doe not spare.
I must confesse my Muse is young and tender,
And this is all the scuse that I can render,
This is the first time thee did euer write;
Therefore with currish words doe not her bite.
Lest in her budding you doe spoyle her growth,
If that you should doe so I should be loth:
Giue her no ill words with good words her nourish,
That thee in time may grow, and bud, and flourish.

Yours, as you are his;

WILL: HALL.



THE AVTHOR TO HIS
BOOKE.

NOW Farewell Booke, trauell the Word sowide,
Hauing no Tutor, Truths thy onely guide :
From enuious tongues Truth will still defend thee,
To good and bad mens Iudgements I commend thee.

Mor-

~~XXXXXXXXXXXXXXXXXXXXXXXXXXXX~~

Mortalities Meditation, or a Description of Sinne.

I
I That as yet nere tasted one poore drop,
Of the Castalian Liquor; nor as yet
Did ere mine eyes behold Parnassus top:
How should my vnderstanding then beget,
Nay, or begin and frame my Pen to write,
Since I my selfe knows not how to indite.

2
Your helpe, Oh sacred Muses, I must craue,
But not the blotting of *Apolloes* Pen,
By any meanes I must, nor will not haue,
But simply of mine owne inuention then;
And industry some simple worke Ile make,
Since I haue gone thus farre to vndertake.

3
Cicero I want thy learned eloquence,
And *Mars* thy stout and valiantnes of heart;
And likewise *Sol* thy shining influence,
To accomodate me and to take my part.
Against enuious tongues that seeke to shame me,
And belying me oft-times doe defame me.

4
My Inke congeales, vnwilling to fulfill,
My Hand vniteady, Palsie-like doth shake:
My Memory is dull, and I want skill,
For to set forth that which my Mind should speake:
Obliuiousnesse doth so my Braines possesse,
That what I should, I forget to expresse.

5 Of

5
Of Tilts and Triumphs my Muse shall not sing,
New wars nor wonders wrought within the ayre
Nor how *Tamberlaine* did *Baiaxet* bring,
Conquered by him in the Turkish warre:
And carried by him in an Iron Cage,
To bee a Spectacle vnto that Age.

6
Nor yet of ancient Stories will I write;
Nor traouellers that goe beyond the Cope,
As did *Parismus*, *Huon* and the like)
Nor such as sacrifice vnto the Pope:
Hel-hounds they are that denye their Maker,
The Diuels friends, but the Lords forsaker.

7
But of a meaner Subiect will I treat,
That which I know is true I will reueale;
And all the Follies of my Youth repeate:
There's nothing hidden that I will conceale:
And rip the target of my troubled heart,
Which long haue caus'd my wounded soule to smart.

8
And hauing then laid open to your sight,
A Mappe of all my foule enormous Crimes,
Committed both by day ande ke by night
In all places, all seasons, at all times:
Now Ie begin my dolefull Song to sing,
And bope the same to good effect to bring.

9
But if I faile, I pray spare not to iudge,
But passe your censures on me how you will;
I care not, though you owe to me a grudge,
Speake what you will I care not good or ill:
Now once againe my song I will begin,
No Song of Songs: but it's a Song of Sinne.

A Description of Sinne.

10

For since the time that I was first conceiu'd
Within the wombe and entrailes of my Mother;
Before I was into the world receiu'd
Sinne was my Father, Sister, and my Brother:
Being borne in sinne, in sinne I liued still,
And vnto pleasure only gaue my will.

11

Who vrg'd and prickt me alwaies to goe forward,
And follow still the same I had begun;
Saying, I was a goodly Child and toward;
But yet this pleasure I did seeke to shun:
Who luld and rockt my senses fast asleepe,
Which since hath caus'd me many times to weepe:

12

To see that pleasure overcame me so,
For I no Reason had it to withstand:
But when I saw it was my deadly foe,
I would no longer live at her Command:
But threw her slavish yoke from off my necke,
And then began my follies for to checke.

13

Which long time had berft me of my sight,
That I at no time any good could see;
It kept me vnder in most slavish spight,
Vntill the Lord was mercifull to me,
Opening my eyes to me the way did shoue,
That I must walke the Gospel for to know.

14

Then I began the English tongue to learne,
My vowels and my Letters for to spell;
And in mine yeares I somewhat could discerne,
How Latin writers English doe excell:
Who can compare with *Horace*, *Virgil*, and
Homer, which hath all vnder his command.

B

15 In

Mortalities Meditation, or

15

In which nine yeares I many finnes committed,
Through ignorance against my Soueraigne Lord,
All those I hope through Christ are cleane remitted,
As also those were done by my accord:

As I to knowledge afterward increased,
Sinning I sinn'd, from sinning I nere ceased.

16

But still prouokt the Lord of Hosts to ire,
And had no care his Statutes to obey;
The Stipend due for sinners is hell fire,
And those that from their Maker runne astray,
Let them be sure to feele his scourging Rod,
He is a iust, a wise, and louing God.

17

Ezek. 27. 18
21. The death of Sinners he doth not desire,
But that they would returne and follow grace;
It's true repentance that he doth require,
That they may see his glory face to face:
And praise his glorious name with one accord,
Reu. 19. 3. With singing *Halleluah* to the Lord.

18

Non videto
id. Mani-
ca quod in
tergo est.
My Infancie and Childhood being past,
My Youth and Manhood posting on with speed,
Still I my faults and finnes behind me cast:
And would not see them vntill vtmost need
Compel'd me from this wicked kinde of life,
Where was continuall wars and deadly strife.

19

Betwixt my Spirit alwayes ready prest
For Gods Service contrary to euill;
And my weake flesh continually opprest,
Hauing conflicts with the World and Diuell:
Being thus bagirt with foes on euery side,
Vnto thy mercy Seat I come to hide.

20 My

A Description of Sinne.

20

My fences are inuelped in sinne,
The waight whereof into Hell would sinke me,
When on the wicked life I haue liued in,
And Hels torments I begin to thinke me:
Oh how I am perplext with grieve of minde,
My troubled Conscience can no comfort finde.

21

With *Dauid* now I am enforst to crye,
I am a worme of men the very scorne,
My helpe on thee O Lord doth still relie,
And haue done euer since that I was borne:
In time of old age off doe me not cast;
Nor yet when strength doth faile me at the last.

Psal. 112. 6.

Psal. 71. 1.

22

The Sabbaths which thou vnto vs dost giue,
Commanding vs it holy for to keepe,
Giuen as a signe, or else wee should not liue
Amongst the flocke of thy elected sheepe:
Who so defiles thy Sabbaths sure shall dye,
Wert not for mercy Lord, euen so should I.

Exod. 31. 13.
141

23

For I thy Sabbaths often haue prophaned,
And spent them vildly to thy abusing;
Against thy holy name I haue exclaimed,
Vnder colour of my faults excusing:
I went to Church Gods holy word to heare,
But was exempt from all Paternall feare.

24

The subtile Serpent, subtiller then the rest,
Of all the beasts which the Lord God did make,
Hee cunningly doth creepe into my brest,
And the good sowne seed away doth take:
Pleasures of Sinne also choake many seeds,
Which nere sprung vp puld down by vicious weeds.

B 2

25 I

Mortalities Meditation, or

25

I lookt for Sundayes to no other end,
But take my pleasure in pastime and play,
In doing so I was not my owne friend,
The aged Counsell I would not obey:
But ran at pleasure to drinke and carouse,
In some by place, or in some tipling house.

26

I car'd not where if that I liquor had,
For to content and please my franticke Braine,
I car'd not greatly where 'twere good or bad,
If so I were in a right roring straine;
A roring straine, yea thats the terme we vsed,
Whereby Gods day and name was much abused,

27

Yet in this Sinne I neuer was alone,
But had Copartners alwayes lesse or more;
For them, and I, and all, I make great mone,
And pray that they, nor I, doe so no more:
Who so doth vse it, let him marke me well,
It's both the High-way and the Gate to Hell.

28

This sinne is odious in *Iehouahs* sight,
He doth abhor the person and the Crime,
VVith th' instrumentall means that gaue them light,
Also the place, the season and the time:
Yet some doe seeke this sinne for to extenuate,
But yet it doth the vsers life abreuiate.

29

Pro. 23. 39. V Vho hath wo, babling, sorrow, who hath strife,
30. But those that follow wine and drinke their fill?
Of wine thats mixt, ohtis a drunken life,
To spend their dayes so wicked and so vile:
Let them be sure God will strike home at last,
Though he forbearc his anger is not past.

30 VVith

A Description of Sinne.

30

With true repentance Lord I come to thee,
And hearty sorrowing for my former sinnes;
In mercy Lord vouchsafe to looke on me,
To lead a new life now I will begin:
Grant me thy grace I beseech thee therefore,
My idle wayes I may hate and abhorre.

31

Forgiue me Lord the sinnes I haue committed,
Against thee both in word, in deed, and thought,
Hauing done euill but the good omitted,
V Which in thy sacred Scriptures thou hast taught:
Godly repentance worketh to saluation, 2 Cor. 7.10.
V Whereby wee shall be freed from condemnation.

32

Forgiue me Lord, for mercy now I call,
Blot out my sinnes, no more them thinke vpon;
Before thy Mercy seat I prostrate fall,
And begge thee bury them in oblivion:
Mercy good Lord, mercy, I mercy craue,
Hoping through Christ that thou my soule wilt saue.

33

Farewell all sinfull pleasures of my youth,
Thrice farewell to the exercise I haue vsed:
V Which long hath caus'd me to erre from the truth,
Both God contemned and his Lawes abused:
Farewell I say; thrice farewell and adue,
Too long God knowes I haue been led by you.

34

For twenty yeares and vpward I haue led,
A wicked life displeasing vnto God;
On worldly vanities I haue still fed,
For which I doe deserue Gods scourging Rod:
Except his Mercy, his Iustice ouercome,
I must expect a dismall day of Doome.

35 My

Mortalities Meditation, or

35

My life was sinfull Lord I doe confesse it,
Spare them O Lord that doe their faults confesse ;
As it was sinfull now I will redresse it,
And from those errors euer will I cease,
Then mercy on me take, heare my complaint,
Of a vild Sinner make me a glorious Saint.

36

Being with sinne poluted and defild,
Which cannt be clesed without Christ his bloud ;
(In whose sight I a Sinner am most vild)
Which was shed for vs all to doe vs good ;
Yea for vs all which in time doe repent.
That we Gods future anger may preuent.

37

There is no bondage like to that of Sinne,
Where neither Body nor yet minde is free,
To slauish seruitude we are kept in,
When as our Soules bereft of libertie :
From that bondage good Lord deliuer me,
That I may sing continuall praise to thee.

38

My Soule from out of prison Lord then bring,
As *Dauid* prayed in like wise doe I,
Thy Song in a strange Land how can I sing,
Plal. 137. 4. I would bee set at freedome willingly ;
Freedome each Creature gladly doth require,
And to be free from sinne is my desire.

39

Three enemies we haue with all to fight,
Which doe incite vs euill to commit,
Yea they suggest vs all wayes day and night,
That the good which we should doe we omit :
We commit nothing but that which is euill,
These three are, the World, the flesh and Diuell.

40 The

A Description of Sinne.

40

The World inticeth vs to pleasures vaine,
That momentary things wee more respect,
Then that which doe belong Heauen to gaine,
Those things wee altogether doe neglect:
We spend our time, or study and our wit,
To that which turnes not to our benefit.

41

Our greatest care is how to gather wealth,
To purchase Land, to rise vnto promotion;
At no time wee take care for our Soules health,
Nor to serue God with any good Deuotion:
That which by vs should chiefly be respected,
Continually by vs is still neglected.

The nature
of most
men.

42

Wee strue for honour, follow after pleasure,
Pauls exhortation seldome we obey,
As for *Decorum* we keepe little measure,
Our chiefe delight's in pride and going gay:
Hauing good cloathes that we goe neat and fine,
Wee take no care how many Bodies pine.

43

David describeth how vaine man doth wast,
And to a shadow hee doth him compare,
Which is no sooner scene but staight its past,
So fraile, so fickle, and so weake we are:
We gather wealth which turnes to our annoy,
But yet know not who shall it enioy.

*Homine vani-
tate finales
satus est.
Plal. 144. 4.*

Plal. 39. 7.

44

The Lillies of the field, consider how
They get their liuing, for they neuer spin;
Nor once take paines their Bodies for to bowe,
At no time they doe any worke begin:
Yet *Salomon* being a mighty King,
Such cloathing as this was he could not bring.

Luk. 12. 27.

45 What

Mortalities Meditation, or

45

Baruch 3.
17.19.

What are become of those that hoord vp Gold,
And of their gettings neuer make an end?
Still scraping wealth vntill it can't be told,
But yet they know not who the same shall spend:
Vanisht they are and gone downe to the graue,
Others come vp their riches for to haue.

46

VWho will it spend faster then 'twas gotten,
VWhen as their meanes doe come into their hand;
Those friends that it gaue shall be forgotten,
To purchase 'parrell they will pawne their Land:
They'll sell their credit all what ere they haue,
But they will haue cloathes to goe neat and braue.

47

Ecclesiast. 5.
12.3.

The sonne of *Syrach* poynteth at the pride,
And vaine excesse of parrell in our dayes;
Decking our selues much good time we let slide,
And spend it all to *Iehonahs* dispraise,
Pride will raigne in some men doe what they can,
It's a sinne hated both of God and man.

Ecclesi. 10.7.

48

Ecclesi. 1.4.

To boast in rayment is 'gainst God a fault,
Knowing we are but wormes meat and dust;
Likewise in honour our selues to exalt,
Neither in strength we ought not put our trust:
Help vs good Lord in trouble and in paine,
As for the helpe of man it is but vaine.

Psal. 60.11.

49

1 Tim. 6.7.

Th' Apostle wils vs for to be content,
And not for worldly wealth to care and cracke,
It is enough if we haue food and rayment,
VWhat need wee then for drossie pelfe to rake?
Considering as we here this wealth did finde,
VWe must depart and leaue it all behind.

50 From

A Description of Sinne.

50

From the mean'st Caitiue to the mightiest King,
That euer breath'd. or on the earth did raigne:
Into this world nothing at first did bring,
And sure shall carry nothing forth againe:
Except a Coffin and a winding sheete,
Tied with two knots, one at the head and feete

1 Tim. 6. 1.

51

To many errors the world doth vs leade,
Which for to follow we are apt you see;
But in the path of Vertue we nere tread,
We run the Race when once the raine's let free,
Of lustfull youth wee swagger, lye and sweare,
And with blasphemous oathes the Lord we teare.

52

We ought to tremble when Gods name wee heare,
And not blaspheme him, nor against him spue:
Such Oathes that stinke before him (I doe feare,
I write no more then what is too to true:)
Wee still blaspheme him, and wee forget how
At's name each knee in heauen & earth shall bowe. Phil. 2. 10.

53

For foure causes God bestowes on men,
Riches to vse, as goods vnto them lent,
They must leaue all behind but knowes not when,
And therefore care not how their time be spent:
Th' vnthrifty will spend all in Prodigality,
But the old Miser none in hospitality.

54

The first is for the honor of Gods name,
And propagation of Gods holy word,
Still to continue and preferue the same,
That we may praise his name with one accord,
And that the splendent light of this cleare Sun,
May alwayes shine but yet be neuer done.

Pro. 3. 9.

C

55 The

Mortalities Meditation, OR

55

The second vse for which our goods were giuen,
Is for to spend it for our Countries sake;
By our wealth others might be relieuen,
With it a freedome or releasment make:
We ought to spend our goods, our lines, our blood,
In any thing to doe our Countries good.

56

The third
vse. Is for the good of those by whom we liue,
That are in need, necessity, and want;
To them part of our meanes we ought to giue,
And to relieue them if their store be scant:
Pro 31.20. Yea to strengthen with all our power,
And to refresh their bodies euery hower.

57

The last is for the maintenance of those
Which are our seruants, yea and for vs all;
Yea for our selues we may thinke and suppose,
And for all others that on him doe call:
Luk 15.3. Opening his hand each liuing thing doth fill,
With plenteousnesse according to his will.

58

1 Ioh. 2.33. Saint John exhorts vs from this worldly loue,
And not to loue it nor the things therein,
Quisquis amat mundum, amor dei non est in illum. Yea, very plainly, he the same doth proue,
That whatsoere is of the world is sinne:
Then of this enemy we must beware,
That hee at no time doe our Soules insnare.

59

How many *Dines* at this time haue wee,
V Which doe fare most deliciously each day;
In Purple and fine Linnen wee them see,
Being brauely clad in Robes and rich array:
Luk 16.19. These Silke-wormes many *Lazarus* will stazue,
Rather then with their scraps they wil them serue.

60 The

A Description of Sinne.

60

The second Enemie's our fleshy Lust,
And alwaies fresh assaults with him wee haue,
Vnto our selues therefore we must not trust,
But flye to Christ, in whome our Soule must saue :
Who conquered hath the graue, yea death, and hell,
All our aduersaries for to expell.

Mans se-
cond ene-
my is him-
selfe.

61

Each sense and member festered is with sinne,
Yea and corrupted in Iehonas sight :
Such an infectious time we doe liue in,
And this sinne serpent-like doth vs sobite,
Euen as a scurfe doth ore mans bodie spread,
So soule and bodies with sinne's pestered.

62

Our bodies to sinne are so linckt and chained,
Euery sense of Vertue is be rest.
And Vitiousnesse in vs so long hath Raign'd,
So little goodnesse in vs there is left,
Turning from God, wee are Christs sinfull abiects,
But vnto Sathan very louing subiects.

63

From top to toe we are with sinne Cload fast,
That in vs there is no whole part nor sound,
Our breath infects the Ayer at each blast,
Our feete vnworthy to treade on the ground:
Sinne doth Raigne in vs and about vs Round
Is nought but sinfullnesse for to be found.

64

Our head is the Receptacle of sinnes,
And first receiuer of vngodly deeds,
Yea the head Fountaine where all vice begines,
Vpon mans bodie greedily it feeds:
And like the horse-leach still doth cry giue, giue,
Seldome forsaking men whilst they doe liue.

C 2

65 Our

Mortalities Meditation, or

65

Our memory with dulnesse is poss. st,
Especially in hearing of thy word;
For that wee seeke not which shoud' please thee best,
But follow vanity with one word:
We quite forsake that which being vnderstood,
At present time would proue our future good.

66

Our eyes spectators on iniquity,
The gate and entrance to the inward man;
Delight wee take to gaze on vanity,
But seldome satisfied doe what we can:
Wee greedily desire what we doe see,
Longing to haue it although ill it be.

67

Our eyes should be imployd to better vse,
The sacred Scripture with them we should read;
But oft we doe neglect and still refuse,
The way that we a godly life might lead:
We run the way that is composd of euill,
Following which path we walke vnto the Diuell.

68

Our eares are open blasphemies to heare,
And all reuilings 'gainst Gods holy name,
And gainst his Christ which all our sinnes did beare,
To free vs from that euerlasting paine:
To vs belongeth both shame and confusion,
To which wee are led by Sathans illusion.

69

Psal. 58. 45. Like the deafe Adder wee doe stop our eares,
Yea deafe and dumbe almost our selues we faine,
The Charmers voyce we doe refuse to heare,
Charme whilst he will his charming is in vaine:
Though he charme wisely wee don't it respect,
He and his charming both wee doe neglect.

70 To

A Description of Sinne.

70

Totalke of Riches, of wealth and glory,
To heare of newes of merriment and sport,
To passe our time in things transitory,
To this whole flocke of people will resort:
With great attention all will hearken to it,
Though it be ill actors enough to doe it.

71

Our mouth the Chamber of vngodlines,
Our lips the Roofe which doth that hose couer;
Through which all emitable beastlines,
Proceedeth forth which doth our liues discover:
And shewes the wicked life we haue liued in,
Which to amend wee neuer doe begin.

72

Our teeth's a hedge for that unruly member,
Which do we what we can it will breake out;
To haue a care of him we must remember,
For in vaine he too fast will run about,
The tongue is a good member if well vsed,
But it's the worst we haue if that abused.

*Lingua quid
pauis cadum,*

73

That godly Prophet holy *David* sayes,
As with a bit he will his mouth keepe fast;
Looke to his tngue take heed vnto his wayes,
And speake not till the wicked ones be past:
Yea from good words he also did refraine,
Alrthough to him it was both griefe and paine.

Pla. 39. 123.

74

Scurrility we alwayes ought to flye,
And not with cursings once our mouthes defile;
All beastly idle talke and blasphemy,
Wee from our mouthes should vtterly exile:
Paul doth will vs lying to put away,
And each man to his neighbour truth to say.

Eph. 4. 25.

75 It's

Mortalities Meditation, or

75

- Mat. 12. 6. Its written wee a iust account must giue
Of euery idle word that we doe speake ;
But yet alas how vainly doe we liue,
And neuer care how we Gods Statutes breake :
Mat. 12. 37. For by our words wee iustifide shall be,
Or else condemn'd to liue in miserie.

76

- Pro. 10. 11. A righteous mouth is like a Well of life,
From the which many godly streames doe flow ;
A wicked mouth is alwayes fild with strife,
Which nought but wrath and violence doth show:
Knowing the best, the same we ought to choose,
And from the worst refraine and it refuse.

77

Euery member of vs thats within
With wickednesse is so repleat and stuf ;
Wee are so soone tempted vnto each sinne,
And with security we be so puf :
If we consider how we are oppressd,
We neuer should liue quiet, nor at rest.

78

Sinne is a foe externall and internall,
Eternally heereafter it will shame
And bring vs into the Lake infernall,
Which still doe burne in continuall flame :
Both soules and bodies shall be there tormented,
If in life time our sinnes be not repented.

79

- Psal. 51. 6. Truth thou requirest in the inward parts,
We should performe as much as in vs lies ;
Create in vs both new and contrite hearts,
Such ones (O Lord) which thou wilt not despise
Grant wee may be amongst the sheepe elected,
And not amongst the Goats to be reiectd.

80 Our

A Description of Sinne.

80

Our hearts are harder then an Adamant,
Gods Law nor word we at no time will heare,
So obdurate that we cannot recant
Our wicked life, nor of God stand in feare:
We nere obey but disobey him still,
And doe prouoke to wrath Gods holy will.

Zach. 7, 12.

81

Yet God is iust in all that hath beene done,
Vnto vs sinners euery thing is right,
But we contemned haue God and his sonne,
And wickedly haue wee done in his sight:
Yet Lord forgive vs our sinnes wee thee pray,
Thy heauy hand of Iustice from vs stay.

82

Our mind so eleuated is with pride,
Our selfe-conceit doth puffe vs vp on high,
Our equalls and inferiours we deride,
Against our betters oft-times we inueigh:
What we affect to be good we approue,
Though it be hurtfull, yet the same we loue.

83

Modesty is a bridle to raine backe
This swift wingd pride swifter then a swallow,
Our appetite to it wee should keepe slacke;
For if we giue way sure it will follow:
If that we let it run his full Careere,
Ore soules and bodies it will donineere.

Modestie
and humi-
lity are two
bridles for
Pride.

84

What things we doe we must of it esteeme,
So that in it no pride at all we take;
Better then wee are we ought not to deeme
Our selues: but from all errors to awake:
He that thinkes himselfe wise in's own conceit,
Doth like a foole fill his heart with deceit.

Rom. 12, 3.

85 Humi-

Mortalities Meditation, or

85

Humility a curbe to keepe vs in,
Much like a Snaffle, nay rather a Bit,
Which doth with-hold vs from that deadly sinne,
Mat. 18. 4. And keepe vs that we doe not it commit:
Who humbleth himselfe like vnto a Child.
Of Heauens Ioyes shall not be beguild.

86

Pl. 131. 13. Like weaned Children we should vs behaue,
Hane no proud looks, nor yet no scornfull minde;
If that we doe intend our soules to saue,
These misdemeanors wee must cast behind:
Our smallest thoughts on it we must not spend,
On *Elohim* should all our hope depend.

87

The pleasures of the flesh are manifold,
Yea numberlesse they cannot be accounted;
Which causeth all to sinne both young and old,
Our sinnes the sands in number haue surmounted:
In number more then the haire of our head,
Such an impious Course of life we haue led.

88

Now hauing thus describ'd each feuerall sence,
Throughout mans body in which sinne doth raigne;
Which oft is coloured vnder good pretence,
Of godlines from which we doe refraine:
We take no paines nor care the Lord to serue,
The least of's mercies we doe not deserue.

89

We neuer thanke God for what he hath done,
Creating vs after his Image right;
And redeeming vs with Christ his deere Sonne,
To sanctifie vs with his holy Spirit:
By our workes we expect Iustification,
And after death we hope glorification.

90 My

A Description of Sinne.

90

My Muſe to the laſt enemy is come,
With much adoe the other two are paſt;
My ſcantling glaſſe of time is almoſt runne,
Time is ſoone gone, yet comes againe as faſt:
Lord I beſeech thee guide my heart and hand,
This cunning Aduerſary to withſtand.

91

Sathan did tempt our Parents firſt of all,
And the forbidden fruite cau'd them to eate:
Eating this fruit it brought's all into thrall,
Our miſery no tongue can halfe repeate:
Deceiuer-like hee ſaid yee ſhall not dye,
To which they conſcended willingly.

Our third
enemy is
the Diuell
Gen. 3.4.

92

And eate the fruit forbidden of the Lord,
Hee firſt vnto the woman did it giue,
Shee to her Husband, thus with one accord
Both ſure of death though promiſed to liue:
By his inticements hee them both allured,
By which he their eternall woe procured.

93

Againſt the feeble Sex his Rage is ſhowne,
The woman he did firſt of all attempt;
Thus his deceit was at the firſt made knowne,
Yet from ſeducing he would not exempt,
Nor free himſelfe; but like an old deceiuer,
Of Soule and Bodies good hee's a bereauer.

94

Hee's alwayes ready for to lay his baites
To catch all ſilly Soules and to inſnare
Them in his ſubtile and deceiuing flights;
For to withſtand him then we muſt prepare,
We cannot him reſiſt doe what we can;
Helpe us Lord, for vaine is the helpe of Man.

D

95 Our

Mortalities Meditation, or

95

The pre-
sumption of
Sathan.

Mat. 4. 10.

Our Saviours presence he did not refraine,
With proffer'd shew of worldly wealth and pleasure;
This worldly pleasure hee did cleane disdaine,
Hauing Gods word farre better then all treasure:
Sathan did tempt, yea reattempt againe,
And thrice denide before hee would refraine.

96

In thousand shapes hee will to vs appeare,
What wee command him he will that fulfill;
Inuisible, we ca'nt him see nor heare,
Yet soone will bee obedient to our will:
Of our desire we shall not faile or misse,
On the condition that wee will be his.

97

2 Ioh. 1. 7.

To any thing hee'l tempt vs that is ill,
Each motion that is good hee'l from vs put;
With idlenesse allure vs he will still,
Our thoughts in ignorance he close will shut:
And blind vs from the loue of God the highest,
Hee's a Deceiuer and an Antichrist.

98

Hee often will insinuate into
Our heads, our thoughts, our hearts for to offend;
God, King, and Countrey, all for to vndoe,
In whose defence our deare blood we should spend:
Against our selues he our owne selues will set,
For to destroy vs if wee haue no let.

99

Gal. 3. 13.

Amen.

Hee will attempt vs for to hang our selues,
Whereby Gods heauy wrath we doe procure;
To die in such a case like desperate elues,
A curse denounced against all its sure:
Yea against all that doe this sinne commit,
God grant we may haue grace to withstand it.

100 Some

A Description of Sinne.

100

Sometime he tempts vs when we are asleepe,
With false deluding and deceitfull dreames;
To drench our selues in some vast Ocean deepe,
And lose our liues in one of *Neptunes* streames:
God did it giue, it's hee that must it take,
A *Sathans* sacrifice we must not make.

101

Of our owne bodies or of any other,
If *Sathan* doe intice vs for to murder;
Our dearest friends, our Sister, or our brother,
To doe wicked deeds he will vs further:
With hearty prayers we must it preuent,
Thinke not on future time, but on th'euent.

102

And what will follow after shedding blood,
Especially of those whom God doth loue;
That we nere had beene borne it had beene good,
Then to prouoke the holy one aboue:
And grieue his holy Spirit which did seale
Vs to saluation if wee haue true zeale.

103

A murderer from the Originall
Belzebub is, the truth hee doth abhorre;
Also of lies he is the principall,
And is to be of vs abhord therefore,
Because that in the truth we should reioyce,
And laud the Lord both with our hearts and voice.

104

He can transforme himselfe to any shape,
His cunning purposes for to obtaine;
Vnto the likenesse of a Beare or Ape,
And then that likenesse can againe regaine:
And change himselfe perchance to some Creature,
Hee is of such a variable nature.

D 2

105 Like

1 Cor. 10. 31

If wee de-
stroy our
bodies, wee
sacrifice
them to the
Diuell.

Mat. 26. 24.

Eph. 4. 30.

Ioh. 8. 44.

1 Cor. 13. 5.

Mortalities Meditation, or

105

Like a Camellion quickly he can change
His darke and obscure forme both cleare and bright:
Throughout the spacious Orbe he still doth range,
2 Cor. 11. And turnes himselfe to an Angels shape of light:
14. Prince of the Ayer he is cald likewise,
Eph. 2. 2. Which workes in those that doe the Lord despise.

106

To malice, pride, and anger hee'l prouoke
Vs vnto drunkenesse and lletcherie;
All Godly thoughts in vs he sure will choake,
And stirre vs vp to wrath and trechery:
To play the Prodigall and the vnthrifr,
To win our soules to him is all his drift.

107

Each baite for vice is hidden vnder pleasure,
Which greedily wee follow and pursue;
And wickednesse we worke beyond measure,
We nere regard, nor thinke what will ensue:
So that of pleasure we may haue our fill,
Wee doe not care although our soules it spill.

108

Vnder the honest shew of cleanlinesse,
Pride walketh mask't yet all men may it see;
Old griping, carking raking conctousnes,
Is cald of euery cloth good Husbandrie,
In the superlative degree they sweare,
As if the Diuell should them rent and teare.

109

My brethren saith Saint *James* sweare not at all,
Iam. 5. 12. Nether by Heauen nor yet by the Earth,
Nor any Oth that may our soules inthrall,
When euer *Mors* doth come to stop our breath,
Mat. 5. 37. Yea, yea, nay, nay, are the oathes wee should call,
Least into condemnation we fall.

110 Thus

A Description of Sinne.

110

Thus Swearing is the Diuels instrument,
On of the lowdſt alarums he can found;
Likewiſe the Diuell Pride did firſt inuent,
The firſt Author of any ſinne thar's found:
Hee's the firſt founder of iniquity,
And the Originall of all antiquity.

111

We muſt aſſault this ſeauen headed beaſt,
Hauing ten hornes; yet not with dint of ſword,
Ne Lance nor Speare (deceiuing hee'l nere reſt)
Hee muſt be conquered by Gods holy word:
A Chriſtians Armour then we muſt put on,
And take a Chriſtians courage vs vpon.

Rev. 12. 4.

112

Our Loynes with truth they muſt be girded well,
Of Righteouſnes wee muſt haue the breſt-plate,
With preparation of the Goſpell,
Our feet muſt be ſhod, eſchewing all hate:
The ſhield of Faith, laying aſide all euill,
To quench the fiery Darts of the Diuell.

Eph. 6. 4. 15
16. 17. 18.

113

Alſo the Helmet of Salvation,
The ſpirituall ſword the Word of God;
Still praying with Prayer and Supplication,
That God would turne away his ſcoergering Rod,
And all our miſdeeds vtterly deſace,
Blot out our ſinnes they nere may come in place.

114

Neither in this world vs for to accuſe,
Nor in the world to come vs to condemne;
The death of Chriſt will all our ſinnes excuſe,
And his Bowels burie all and ſome:

And being then from ſeruile ſinne made free,
True ſeruant of righteouſneſſe we might be.

Rom. 6. 19.

D 3

115 This

Mortalities Meditation, or

115

This old deceiuer will vs not yet leaue,
So long as there is any sparke of life;
In our bodies he will our Soules deceiue,
Till death doth cut it with his fatall knife:
Ofttimes in sicknesse he will some molest:
With terrors which are not to be exprest.

116

This is the Dragon which would vs deuoure,
This is the Serpent which did *Eue* beguile;
This is the roring Lion which each hower,
This he that seekes t'insnare vs with his wile:
This is the father of falshood and lies,
The worker of our woes and miseries.

117

Peter commands vs to be vigilant,
This deadly Aduersary to withstand;
Him to resist with force and to bee valiant,
Our soules and bodies against him to band:
And reunite our forces altogether,
Yea to defie him still we must perseuer.

118

If these vngodly sinnes wee follow still,
And the inticers of them doe obey;
And follow it: in Folio wee shall fill
A Volume great compil'd against that day,
In which one good deed done will profit more
Then thousands of Gold hoorded vp in store.

119

And hauing seru'd these Maisters whilst we live,
Farre worse then slaues by them wee are kept vnder;
Yet vnto them by no meanes we shall giue,
One inch of leaue; for they are nere afunder:
To worke our bodies or our soules annoy,
They doe incite themselves both to destroy.

120 Our

A Description of Sinne.

120

Our worldly pleasures little will auaille,
Our fleshly lusts will nothing helpe at all;
Our hoorded wealth will naught at all preuaile,
When we are summon'd by deaths fatall call:
Who vncertaine yet certaine will meet vs,
And with, Sir I arrest you, it will greet vs.

121

Like a bold Sergeant with his Mase in's fist,
Not to be danted, for death no man feares;
Who can resist him then, not he that list,
The rich mans threats, nor yet the widdowes teares:
Hee's vnrelenting for he neuer respects,
Rich, poore, faire, foule, hee all to graue deicets.

122

Hee's so impartiall that he none will spare,
Both young and old, yea all death will surprize;
For fatherlesse nor Orphants he doth care,
Weepe whilst they will he nere regards their cries:
Death is the wages that is due for sinne,
Which all our life time wee haue liued in.

Rom. 6. 13.

123

Certaine death will come, we must expect it,
The time and place God hath from vs conceal'd;
Is't fit for vs therefore for to neglect it?
Because our day of death is not reueal'd:
Wee should thinke on it and premeditate,
Before it come and our selues console.

124

Against the time that death will vs deprive,
Of all this worldly pleasure wee inioy;
It is in vaine to withstand him or strine
Against him: for hee soone can vs destroy:
And change vs as is Gods decree we must,
Be turned into ashes and to dust.

125 Death

Mortalities Meditation, or

125

Death is the deprivation of Life,
Ordain'd by God, impos'd on man for sinne;
Rom. 5, 12. A punishment which endeth all our strife,
Due vnto vs since Life did first begin:
And by the disobedience of one man,
Sinne entred first, and death by him began.

126

To seize on all the time of *Adams* Kace,
Vpon each Creature, there's not one that's free,
Or can escape, each one must it embrace,
Yea, all are subiect to Mortality:
Be it Emperour, King, Potentate or Prince,
Death stands not with him for to dispence.

127

Two kinds of death the Scripture saies there are,
The first whereof is called corporall;
Of which each Mothers Sonne must haue a share;
The last and second is spirituall.
Ordain'd by God to be a punishment,
For all hard hardned hearts that don't repent.

128

Of corporall death each Creature must tast,
Birds, Fishes, Beasts, as well as mortall men;
Therefore before spirituall death it's past,
As it in order first proceedeth when
Corporall death of life doth vs deprive,
Gainst which all humane creatures still do strive.

129

Betwixt Mans death and Beasts the difference;
After they are of vitall life bereau'd,
The spirit of Man hath his perfect essence,
With the immortall God that reignes in Heauen:
And though mans body be dissolu'd to dust,
At day of Iudgement rise againe we must.

130 And

A Description of Sinne.

130

And hauing finished death corporall,
Which is the depriuation of breath;
So that our soules may become immortall,
So that wee need not feare the second death: (head, Reu. 2. 11)
That through Christ who hath bruiz'd the Serpents
Our soules may liue although our Bodies dead.

131

Yet dead we are not, but in Christ we sleepe,
Though in the ground our bodies buried be;
We hope though Christ that God our soules doth keep
Who hath redeem'd vs with his blood, and freed
Vs from the bondage both of death and Hell;
That his elected might in glory dwell.

132

The death of a beast now is otherwise,
Hee being dead his body is resolued;
To the first maker his soule doth arise
From the temperature, and is dissolued,
To nothing, which was nothing first of all,
There is the end of breath and life finall.

133

Spiritual death's the totall separation,
Of Soule and body from the loue of Christ;
And from that blessed Congregation,
Which doe remaine aboue with God the highest:
Triumphantly reioyce, and singing praise,
Lauding and blesse Gods holy name alwaies.

134

Who would not then spend well in this little time,
That is bestowed on vs, and vs lent;
We should haue a care to commit no crime,
To serue the Lord our chiefe care should be bent;
In prime of youth we ought to thinke on death,
Seeing you know not when hee'll stop our breath.

E

135 Per-

Mortalities Meditation, Or

135

Perhaps it may be at this present hower,
When least of all wee thinke vpon our end;
Man withereth (saith *Iob*) as dooth a flower,
So doth Man perishe and come to an end:

Pet. 1. 1. 24. Christ which our sins did beare this salue did giue,
Being dead through sinne, to righteousness to liue.

136

Our youthfull dayes of iollity and pleasure,
Those dayes wee sacrifice vnto the diuell;
For Gods seruice seldome we find leasure,
Our lips is so composed of all euill,
That sinne we doe commit whilst we haue power,
And nere desist from sinning day nor hower.

137

Eph. 4. 19. But to doe euill still we doe insue,
All wickednesse we worke with greedinesse,
Each motion that is good we doe eschew,
Wee giue our minds vnto lasciuiousnesse,
With wanton pleasures we our selues deceiue,
And nere leaue sinning till sinne doth vs leaue.

138

Death in his nature fearefull is and grim,
Christ by his death that feare hath tane away,
And with his powerfull death vanquished him,
That we to death triumphantly may say:
1 Cor. 15. 55 Death wheres thy sting? and likewise to the graue
No victory of vs thou now canst haue.

139

Psal. 90. 10. *Moses* describes our yeares threescore and ten,
But few doe liue to that, fewer to more;
So short then are the dayes of mortall men,
Not one to twenty liues to be foure score:
That godly *Moses* to the Lord still prayes,
Teach me (saith he) for to number my dayes.

140 That

A Description of Sinne.

140

That holy *David* likewise doth intreat
That he the number of his dayes might know;
Yea earnestly these words he doth repeate,
As is apparant, where ~~in~~ he doth show:
To know his frailty he doth it require,
Which was the totall somme of his desire.

Psal. 139.4.

141

My dayes thou hast made like vnto a span,
Mine age is nothing in respect of thee;
We must returne to dust doe what we can,
Euery one liuing is but vanity:
Like to a shadow time doth passe away,
Without controulement, no man can him stay.

Psal. 139.5.

142

Each day our life doth hasten to an end,
For wee are neerer vnto death this day,
Then yesterday, who can with time contend,
Nor boastingly no man ought thus to say,
I certaine am to liue till to morrow,
The smallest moment of time who can borrow.

143

Man is by *Iob* compared vnto grasse,
Which now doe flourish, yet cut downe ere night:
Or to a shadow which apace doth passe,
Swifter then Eagles hastning in their flight:
Death still pursues men wheresoeer they goe,
Friend to the Godly, but the wickeds foe.

Iob. 14.2.

144

Life is compar'd to things of short continuance,
To smoke, to flowers, which doe vanish soone;
Vnto things which are of no persistance,
And changeth oftner then the changing Moone:
Vnto a dreame, or likewise vnto stubble,
Which fire doth burne, or to a water-bubble.

E 2

145 Sec-

Mortalities Meditation, or

145

Seing mans life is so vncertaine then,
We need not wish long liuers for to be,
Being certaine death will co ne wee know not when,
And longest liuers greatest sinners be:
Although we liue long, yet death comes at last,
And then amongst dead men we must be plast.

146

Psal. 34. 12. What man is he that listeth long to liue,
Vnto the vtmost as Long as may be,
His minde to viciousnesse he must not giue,
If that he doe intend good dayes to see:
His heart vprightly he must keepe the while;
His tongue and lips that they do speak no guile.

147

Our life's compos'd of nought but misery,
In Youth, in Manhood, and Decrepit age;
Nothing attends on these but vanity,
Which doth the shortnesse of mans life presage,
Which is Compar'd to glasse that is so brittle,
And flyeth faster then a weauers Shittle,

148

For in this life is nought but vexation,
Our minds and bodies are alwayes troubled,
Repleat with sorrow and contemplation,
Christs death these sorrowes all hath comforted,
And buried them in his deare precious blood,
Which is the salue that should do our soules good.

149

God grant it may, that we may raigne in heauen,
And with *Jehoua* sing continuall praise;
Of care and sorrowes wee shall be bere aen,
If we take care to serue the Lord alwayes:
Which for to doe we must our selues indeanour,
From doing good we neuer must perseuer.

150 For

A Description of Sinne.

150

For of wel-doing we should not be weary,
As wee haue sowne so wee shall reape likewise;
Yea in due time we shall reape and be merry,
If that we faint not, nor Gods lawes despise:
We need not feare the fatall dint of death,
Come when it will it can but take our breath.

Gal. 6. 8. 9.

151

Our bodies for a while may be dissolu'd,
And turn'd to dust and earth from whence twas tane: Gen. 18. 27.
Our soules shall live w'are certainly resolu'd,
To raigne with Christ with whom they did remaine:
When we were in our Mothers wombe conceiu'd,
Before we were into the world receiu'd.

152

As our soule is the vnion of life,
So is the Spirit of God the soule of ours,
Which cannot be diuided with deaths knife,
If God his spirit into our soules once power:
In the Celestiall heauen we shall raigne,
And neuer feeble the force of death againe.

153

The thought of death in some will terror breed,
(And like *Belshazzar* make them trembling stand;)
At the remembrance of each thought and deed,
When all our enemies themselves doe band
Against vs; and the diuill will imploy,
His best indeauors our soules to destroy.

154

Death to the Godly is a welcome guest,
And such a one as they doe long to see,
It being come their troubles shall haue rest,
And they Gods glory face to face shall see:
Blessed are those that in the Lord doe die,
From their labours they rest eternally.

Rev. 14. 13.

E 3

155 Cer-

Mortalities Meditation, or,

155

Certaine vncertaine death we must expect,
And at all times we must stand on our Guard,
No time nor moment we must once neglect,
Vnto our selues we must haue more regard:
That death at no time vnprovided catch vs,
And v unexpected to the graue do snatch vs.

156

In dying well, God doth two things require,
Of euery Christian man that he should saue;
At the two things I greatly doe admire,
To see that men no greater wisdom haue
But to neglect a thing of greatest good,
In time to come if they it vnderstood.

157

The first is on death to premeditate,
Come when it will we may be ready for it,
And not deferre it till it be too late,
So that wee need not feare it, nor abhorre it:
To bid death welcome we should ready be,
And think't the ioyful'st day we ere shall see.

158

The second thing God doth of vs require,
At time of death well our selues to behaue;
Whereby we may escape Hels burning fire,
And flye to Christ that he our soules may saue:
This wee should doe, deaths vigor to preuent,
'Gainst God doth come and call vs to iudgement.

159

V Whilſt we are liuing yet we may relent,
And turne from vs Gods wrath and indignation,
But being dead its too late to repent,
There is no sacrifice nor satisfaction:
For after death there is no change at all,
The tree doth lie as is at first his fall.

160 And

A Description of Sinne.

160

And as men die they must to iudgement rise,
To answer for those sinnes they haue committed;
Euen as they dyed and no other wise,
They can adde nought, nor ought can be omitted:
To think on death each man sometime should spend,
If that hee'l make a satisfied end.

*Qualis vita
priusita.*

161

As death doth leaue them so God will them finde,
And as hee finds them so they iudg'd shall be;
If to doe well they haue themselues inclin'd,
From all eternall woe they shall be free:
Certaine all must die by Gods appointment,
And after death all must come to iudgement.

Heb. 9. 27.

162

Nam scriptum est that we account must giue,
Of every idle word we speake thats bad;
In what state of condition we did liue,
A *Redde rationem* must be had:
Of all our sinnes we must cast vp the summe,
When we before Gods Iudgement seat doe come.

Mat. 12. 36.

Luk. 16. 2.

163

The Booke laid open our offences read,
Before Gods face all must trembling stand;
Both small and great, yea all that haue been dead,
Being summoned by Trumpets Command:
Blessed are they thrice blessed in their heart,
That in the first Reurrection had part.

Reu. 20. 12.

Reu. 20. 6.

164

Whether one talent be hid or destroy'd,
Vnder ground, account shall be demanded,
To what good vse or bad it be employed.
Doing Gods Service as we are commanded:
That we may goe into our Masters ioy,
And vtterly be freed from all annoy.

Mat. 25. 19.

165 The

Mortalities Meditation, or

165

Mat. 24. 29. The Sun in that day shall be darkened quite,
The Firmaments of light shall be bereau n;
The changing Moone shall not renew her light,
The Starres likewise shall fall downe from Heauen :
All mortalls hearts with feare must needs be taken
When as the powers of Heauen shall be shaken.

166

The Earth shall be remou'd from off her place,
The Ayre shall be dissolud to drops with heate ;
Euery thing thus chang'd, it's a heauy case,
The terror of that day who can repeate :
It would dissolue a heart harder then Ire,
To behold the world in a burning fire.

167

Zeph. 1. 15. This is a day of wrath and wearinesse,
A day of Clouds and of thicke gloominesse,
A day of desolation and distresse,
A day of trouble and of wastinesse:
This day wil' put the stoutest heart to feare,
Maugre his force, in it he must appeare.

168

1 Cor. 5. 10. Before the Iudgement seat of Iesus Christ,
For to receiue the guerdion for their hire ;
If it be good they shall raigne with the highest;
If otherwise they are fit for Hell-fire :
Fewell for Gods wrath to be tormented,
Because in life their sinnes were not repented.

169

Jude. 1. 6. Jude, James his Brother, likewise tels vs plaine,
That the Angels which kept not their estate,
Their first estate, but follow'd pleasures vaine,
Their Habitation they left desolate,
In euerlasting chaines he them reserves,
Against the Iudgement day, as they deserves.

170 In

A Description of Sinne.

170

In what place will the sinner then appeare,
No place is left for him himselfe to hide;
When God in Iudgement begins to draw neere,
Before whose Iustice he cannot abide:
With all his power he will crye and call,
And wish that mountaines on him then would fall.

171

And hide them from the face of him that sitteth
Vpon the Throne, and from the angry Lambe:
Being a Iudge, all feare to him besitteth,
To him that before *Abram* was, *I am*:
Before his face all men must trembling stand,
Like *Belshezzers* summond by triumphs command.

Ioh. 5. 22.

172

The signe of the Sonne of Man shall appeare,
In the Cloudes comming with power and glory,
Who will astonish all mens hearts with feare,
What will profit this life transitory?
Each creature for feare shall be forlorne,
And all the Tribes of the earth then shall mourne.

173

In an instant God will his Angels send,
With Trumpets sound to gather his Elect;
From the foure corners of the earth hee'l send
Legions of Angels to call his Elect:

Mat. 25. 39.

This Iudgement's generall we must surmise,
All graues must open, all dead must arise.

Mat. 27. 52.

174

And all before the Iudge must be presented,
Rich, poore, young, old, persons are not respected,
Twice happy are those that their sinnes repented,
But treble woe to those that it neglected:
The ioyes of one shall nere be deceiued,
The others torments cannot be conceined.

Rom. 2. 11.

F

175 This

Mortalities Meditation, of

175

This is a time of trouble and Vexation,
A time of griefe of sorrow and of paine;
A time of anguish and desolation,
A time that former time will not regaine:
One hower the worth of thousands will surmount,
Of howers, dayes, years, we now make no account.

176

A separation of Goates from the sheep,
Sheepe on the right hand, Goates on left being plac'd:
With mercy and iustice God will iudgement keepe,
In no wise he will haue his Saints disgrac'd:
Each one shall shine farre brighter then the Sun,
Being so decreed by God it must be done.

177

Vnto the sheepe with ioy the Lord shall say,
Come yee blessed of my Father inherit
Mat. 25. 34. The Kingdome that's prepar'd for you for aye,
Because in life time you the same did merit:
You cloath'd me naked, hungry you me fed,
And if not me, poore Brethren in my stead.

178

Vnto the goates the Lord will say in's ire,
Mat. 25. 41. Yee workers of iniquity depart;
Goe yee curst into erelasting fire,
I doe hate and abhorre you with my heart:
I being hungry you no meate me gaue,
And in my Kingdome you no share shall haue.

179

What ioy and sorrow will be vttered then,
The iust to goe singing continuall praise;
That they shall raigne with God who were but men,
In the fellowship of Angels alwayes:
Continually with prayes there to sing,
Vnto the Lord both earth and heauens King.

180 Oh

A Description of Sinne.

180

Oh endlesse Ioy that doth all Ioy containe,
Oh happy hauen whose harbor is ease ;
Oh place of rest for to be freed from paine,
Oh fruitfull tree that fruit dost neuer lack,
Oh place delightfull which shall neuer cease,
Oh Blest hauen that nere sufferest wracke.

181

Euen as their Ioyes be innumerable,
So in likewise the wicked are in paine ;
They suffer torments insupportable,
And nere shall be at ease nor rest againe,
A terrible woe against them is denount,
When as the sentence, goe, is once pronounc'd

182

Woe be to them they still shall liue in paine,
Woe vnto them they torments shall indure,
Woe to them they shall nere be freed againe,
Woe to their sinnes for they did this procure :
Wo be to them, and woe be to vs all,
For sinning thus we bring our soules in thral

183

Now that we may leaue sinning God grant grace,
That in the highest heauens we may raigne ;
There to behold *Jehonahs* shining face,
In that celestiall place still to remaine :
There we shall praise his name with one accord
With singing *Halleluiah* to the Lord.

Memento te esse Mortalem.

FINIS.